1: Rivers E-5 (ca. 1901-02) 1906 Toda

The only food which the *palol* is altogether forbidden is chillies.

The *palol* wears garments of the kind called *tuni*, of a dark grey material made at Nulturs in the Coimbatore district. They are brought to the *palol* by the Badaga called *tikelfmav*.[1] Each *palol* has two of these garments. One is worn as a loincloth and is called *pòdrshtuni*. It is only worn when definitely engaged in dairy-work and on certain ceremonial occasions, and at other times is kept in the outer room of the dairy. The other garment is called *kubuntuni*, and is worn like the ordinary cloak, but always with the right arm out (*kevenarut*). It is worn when not engaged on sacred business, and on a few occasions is worn together with the *pòdrshtuni*. The small perineal cloth ordinarily called *kuvn* is made of the same material as the *tuni* and is called *kagurs* at the *ti*, while the string which passes round the waist and holds the *kagurs* in place is called *kwainur* or *kwoinur*.

I was told that the *palol* should never cut his hair or his nails while he is in office.

If a *palol* has held office for eighteen years without a break, he performs a special ceremony. The essential feature of this ceremony is that the *palol* has intercourse in the daytime with a girl or young woman who must belong to the Tartharol. The woman is chosen by the *palol* and the matter is arranged by the clan to which the *ti* belongs. On the appointed day the woman is brought to a village near the dairy at which the *palol* is living; if he is at Mòdr, for instance, the woman will come to the adjacent village of Perththo. She must bathe carefully and be adorned with all possible ornaments and fine clothing. After the work of the morning is over, the *palol* gives rice and milk to the *kaltmokh* and tells him to have food ready for him when he returns at night. He then goes covered with his *kubuntuni* to a wood near the village, where the woman will be awaiting him. Later the woman returns to the village and the *palol* remains in the

[1] According to Brooks (p. 14) these garments are made by the Badagas of Jakanari. This may be correct, but it is much more probable that they are procured through the Badagas living in this village.

1: Rivers E-5 (ca. 1901-02) 1906 Toda

781 wood completely naked till sunset, when he dresses and returns
793 to the neighbourhood of his dairy, but remains in an adjoining
833 wood till midnight. He then bathes in a stream and going to the dairy calls "*Kaltmokhkia*!" twice. The *kaltmokh* comes out of the sleeping hut and brings a stone resembling the *pohvelkars*, on which the *palol* sits, and the *kaltmokh* pours buttermilk (*kaizhvatiti*) for the *palol* according to the customary ritual. Then the *kaltmokh* brings the *papun*, and the *palol* washes his hands and goes to rest. There was some difference of opinion among the Todas as to whether the *palol* would continue to hold office after this ceremony. He undoubtedly returns to his work, but it seemed probable that he would retire after a short time and his place be taken by another. In this ceremony the celibate priest after eighteen years of office has intercourse with a woman belonging to the division not his own. This takes place in the day-time, the *palol* thus committing an act which is ordinarily regarded by the Todas as immoral.[1]

The last occasion on which this ceremony was performed was when it was done by Kodrizbon, who lived before the time of the grandfather of Kaners, who is himself an old man. Karkievan has now been *palol* of the Nòdrs *ti* for sixteen years, and there was already at the time of my visit much talk among the Todas about the ceremony which he might be expected to perform two years later.

184 A man who has given up the office of *palol* is known as *patol*.
554 It was quite clear that, on resigning office, he entirely lost his
993 sanctity, and it did not seem that he derived any great social importance from having held the sacred office. I could find
234 no instance of a man who had been *palol* having any special influence or power either in his clan or among the Todas generally. Only in one way are the *patol* important, and that is as repositories of the knowledge of the dairy ritual, and any man about to enter on the office of *palol* will learn the details of the ritual from those who have held office before him.

I could learn of one privilege only pertaining to a *patol*.

[1] It is possible that Finicio was told of this custom, and that his statement about the relations of the *palol* to women only refer to this ceremony.

7:Thurston E-5 (no date)1909
AW60 Toda AW60

of this, the rule was made that the body should always be swung three times over the fire before it is finally placed thereon." [Colonel Marshall narrates the story that a Toda who had revived from what was thought his death-bed, has been observed parading about, very proud and distinguished looking, wearing the finery with which he had been bedecked for his own funeral, and which he would be permitted to carry till he really departed this life.] As soon as the pyre was fairly ablaze, the mourners, with the exception of some of the female relatives, left the shōla, and the men, congregating on the summit of a neighbouring hill, invoked their god. Four men, seized, apparently in imitation of the Kota Dēvādi, with divine frenzy, began to shiver and gesticulate wildly, while running blindly to and fro with closed eyes and shaking fists. They then began to talk in Malayālam, and offer an explanation of an extraordinary phenomenon, which had appeared in the form of a gigantic figure, which disappeared as suddenly as it appeared. At the annual ceremony of walking through fire (hot ashes) in that year, two factions arose owing to some dissension, and two sets of ashes were used. This seems to have annoyed the gods, and those concerned were threatened with speedy ruin. But the whole story was very vague. The possession by some Todas of a smattering of Malayālam is explained by the fact that, when grazing their buffaloes on the northern and western slopes of the Nīlgiris, they come in contact with Malayālam-speaking people from the neighbouring Malabar district.

At the funeral of a man (a leper), the corpse was placed in front of the entrance to a circle of loose stones about a yard and a half in diameter, which had been specially constructed for the occasion. Just before the buffalo sacrifice, a man of the Paiki clan standing near